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## NOTES AND COMMENT

**Was Father Francis Eusebius Kino an Italian?**— F. Kino, S.J., was one of those Mexican missionaries who during the century preceding the Declaration of Independence explored and evangelized what is now the Southwest of the United States. He died in 1711. He it was that settled for good the question whether Lower California is an island or part of the continent. Two years ago a lengthy article about him and his work appeared in the *Catholic Historical Review*. About the same time there was a series of contributions in the St. Louis *Pastoralblatt* on the life of this heroic pioneer priest. Meanwhile Professor Herbert Eugene Bolton, of the University of California, published an English translation of F. Kino's great work, the *Favores Celestiales* (Heavenly Favors) in which the missionary describes at length his work among the Indians and the discoveries he made. In 1911 Professor Bolton came across the manuscript of this admirable work in the Archives of the City of Mexico, after it had been reputed lost for a century and a half.

A remarkable importance was attached by the writers of all the above mentioned articles to the question whether F. Kino was an Italian or a German. Some of the arguments adduced for his being an Italian certainly do not hold good. F. Kino was born in the southern part of the Tyrol, "where there are no Germans." He was besides a relative of Father Martin Martini, S.J., a renowned missionary in China, who was born in Trent, and whose name it was thought indicates his Italian extraction. For these reasons it was supposed F. Kino must have been an Italian.

Now the fact is that in the whole southern part of the Tyrol, the "Trentino," the population was formerly much more mixed than it is now. Not only did the Jesuit College of Trent belong to the Upper German Province of the Order, but in 1628, that is, sixteen years before Kino's birth, a Jesuit was appointed as German preacher for the Church of St. Peter in that city, where the German people used to assemble, (Duhr, S.J., *Geschichte der Jesuiten in den Landern deutscher Zunge*, Vol. II, Part I, page 224.) Moreover, in the very valley in which F. Kino's birthplace is located, the Val di Non (Val di Noce; in German, the Nonsthal or das Nonsbergische) there were as late as 1895 still several German villages. (See Baedeker, *Eastern Alps*, 1895, page 338), and, as a friend who comes from that neighborhood assures the present writer, the dialect spoken in the valley is full of German words. The name of Martini may well have been German. More than one family name of that character occurs in German, as Antoni, Arnoldi, Wilhelmi. There is in fact a German poet of the very name of Martini. And even if in our case the name is Italian, which is probably though not certain, may the missionary not have had German relations? Many an Hibernian in America has German cousins. So F. Kino may have been a German, though...he had a rela-

tion of the name of Martini, and though he was born in the southern Tyrol, the Wälsch-Tyrol, or Welsch-Tyrol, as it is called in German.

But the matter was settled by the Rev. F. G. Holweck, editor of the St. Louis *Pastoralblatt*. As he tells us in his periodical, 1921, page 127, he wrote for information directly to a priest in Welsch-Tyrol, who in turn forwarded his letter to the Rev. Simon Weber, at Trent. From this scholar F. Holweck received the answer, that F. Kino was born in the village of Segna, of the parish of Torra; that the family which still exists has the Italian name of Chini (pronounced Keenee); and that the part of the Nonsthal in which the parish is situated is Italian. The missionary's own name was Chino, which is the singular form of Chini. When a missionary in Spanish Mexico, he changed the spelling of his name into Kino to avoid annoying misunderstandings. Carlos Sommervogel, S.J., the great bibliographer of the Society of Jesus, obtained practically the same information. He makes, however, no allusion to the Italian character of the district from which F. Kino comes. He also gives the name of his home parish as Thonum, which in all likelihood originated in a spelling mistake, the two r's in the word having been read as n, while the h after the T and the ending um might point to some ancient Latin form of the name. The latter is the more probable as the word occurs in a Latin phrase quoted by Sommervogel.

These facts do away with the supposition, frequently met with in German authors, that the great missionary's name was originally *Kühn*. F. Kino was never called *Kühn* and never used that name. But he occasionally, even later on, signed documents with a latinized form of his Italian name, *Chinus*.

But if F. Kino was of Italian extraction, was he therefore in no way a German? The question is exactly the same as: Was Theodore Roosevelt, by extraction a Dutchman, in no sense an American? The homeland of F. Kino had been German since, in 951, Otto the Great conquered northern Italy, freed Queen Adelheid from her oppressors, and by marrying her became King of northern Italy. Since 1027 the Trentino was in the closest connection with the Empire itself. (See Shepherd, *Historical Atlas*, page 63). The Bishop of Trent was a German prince and had a vote in the German Diets. For six hundred years, then, and more F. Kino's ancestors had been German citizens.

There was no language question in those centuries. The rulers did not care what language their subjects spoke, as long as they were loyal. Nor did the subjects care what language their ruler spoke, as long as he was their rightful sovereign. This was one of the features of the Feudal System. F. Kino, at any rate, spoke much more German in his life than Italian. He spent his boyhood in the Jesuit boarding school at Hall near Innsbruck, in the very heart of the German Tyrol, a land belonging to the private dominions of the Hapsburg Emperors. He received his whole religious training, from the novitiate on, in the institutions of the Upper German Province, north of the Alps, and it was here that he acted as teacher.

He was a German citizen with an absolutely and completely German education.

He certainly moved in a surrounding—his brethren in religion—which was thoroughly German and unfalteringly loyal to the emperor. Just when he entered the Order, all Germany was ringing with the manifestations of joy and thanksgiving for the battle of the St. Gotthard, won in 1664 by the imperial army over the arch-enemy of Christianity, the Turk. From his boyhood he participated in the public prayers for the emperor, and every year he heard the oration *Pro Imperatore* sung in the services of Good Friday. Repeatedly he calls himself a German, and he would have taken it as an insult of the gravest kind, had anybody doubted his loyalty to his emperor.

The Germans, therefore, are fully in their right, if they point with pride to Francis Eusebius Kino, S.J., as one of their greatest men. F. Kino is truly theirs. He is, to say little, as much a German as Mr. Roosevelt, in spite of his Dutch name and extraction, is an American. In the introductory chapter of the excellent translation of the *Favores Celestiales*, on page 29, Professor Bolton says: "Though his name was Italian in form, Kino's birth, education, and early association were altogether German." This statement seems to sum up the question pretty well. And yet we are inclined to modify it slightly. We should omit the "in form," because his name was genuinely Italian, at least non-German; and moreover, he himself was evidently Italian by extraction. But it should be understood, that by "birth" is induced civil allegiance, German citizenship, a fact which is still more emphasized by an altogether German education and association.

At the same time, F. Kino is one of those personages, who like many Americans shed honor not only on the country which is proud of their actual citizenship, but also on the nation with which they are connected by the bonds of descendancy. Strictly speaking the race to which F. Kino and the non-German population of his valley belongs, is different from the Italian. These people are descendants of the ancient Raetians, who inhabited this whole section of the Alps, and were reduced to a Roman province under Emperor Augustus. During the Migration of Nations the country was depopulated first and then re-settled by Germans, with the exception of some of the more remote valleys. In these the old inhabitants remained. Their descendants are called Romansh in some valleys of the Swiss Canton of Grisons (Graubünden); Ladini (Ladins, Ladiner) in the southern Tyrol (the Nonsthal and the Dolomite Alps); and Friaulians farther east. They preserved, not without changes, that sort of provincial Latin which was spoken by their ancestors when under Roman rule, and which is not Italian. (See "Rätoromanische Sprachen" in *Herder's Konversations-Lexikon*; and R. Andrees, *Allgemeiner Handatlas*, page 45. At F. Kino's time the difference between them and the Italians proper was more marked than it is to-day.

**The Middle Ages.** In the January number of the *Review*, special notice was given to the striking article of Mr. G. R. Taylor, which appeared in the October number of the *Nineteenth Century and After* for 1921. No less striking is a recent article entitled *Medievalist and Modernist* in the April issue of the *North American Review* by Doctor John M. S. Allison, the assistant Professor of History at Yale University. In this article, Doctor Allison, like Mr. Taylor, pleads for a true valuation of the medieval period and its manifold achievements. After a caustic indictment of the modern neglect of classical and medieval study, which has led us, in the words of Doctor Allison, "to commit many errors of judgment and frequent acts of intellectual dishonesty," he condemns in no uncertain terms the habit of calling the Middle Ages "the Dark Ages." Doctor Allison writes:—

Of these (errors of judgment and frequent acts of intellectual dishonesty) the most blasphemous has been the habit of calling the Middle Ages "the Dark Ages." Our modern historians, for example, will summarize the period somewhat as follows: A time of abysmal ignorance, when the world was enveloped in an intellectual obscurity that must have rivaled the earth's darkness when the first great cloudburst descended upon us and sent Noah's ship out upon the greater deep. That is enough, for we must hurry on to more important and to more fertile fields, to the great modern world (that we behold in ruins to-day). Such treatment of the past has become almost general in this our modern era of enlightenment. It is not simple dishonesty, it is superficiality to the nth degree; but worse even, spare the word, it is a mark of intellectual inefficiency. To break with the past! That is the slogan in school and in college. Yet, do we ever ponder, I wonder, upon this strange fact? Without the Middle Ages, you and I would not be here, our Universities would be things unknown, our Gothic structures would be unconstructed and our fundamental principles of liberty would be without foundation.

After all, it was the Middle Ages that gave us these, and it is the antithesis of the Middle Ages that would destroy them. It is true, the Middle Ages meant groping in darkness, but it was not the groping of a man alone, for the medievalist possessed faith and enjoyed the discipline of a reasonable authority that guided but did not limit too much his wanderings. The Middle Age man was our intellectual as well as our physical progenitor. But with the callousness of youth we deny his worth. In our pride at having invented steam engines, sawmills, movies and phonographs, we have forgotten that the medievalist accomplished a more fundamental work for us. He it was who defined the basic principles of construction, who transmitted principles of learning, of poetry and of free government. And he it was who even gave us God, at least the God whom three-quarters of the Christian World

know as God today. The medievalist did not invent these things, as some would like to say, but he received them from an earlier civilization that was fast disappearing. Unlike us, he acknowledged the sources of his own history and of his civilization. He acknowledged his debt to the past. These gifts of a fading world he assimilated with long and tedious labor, and he gave to us the fruits of his efforts. All of them we enjoy to-day, but many of them we seek to destroy. And as to their origins, we callously ignore them.

Doctor Allison notes as an encouraging sign the awakened interest in medieval study created by the work of many of the truly great historians of modern times.

"From within the fold and from without," writes Doctor Allison, "there are still a few who are trying to point out to us the real way before it is too late and before we become lost in the very Stygian blackness that we attribute to the Middle Ages. The means for our intellectual regeneration and refreshment, and for the instruction of those under us, are still at hand. Some are just at hand. Lavissee, Fustel de Coulanges, Male, Sabatier, Luchaire and Henry Adams are modern names. Gibbon *malgre tout*, Montalembert, Freeman and a host of others still live in their fascinating works."

Doctor Allison is an example of the captivating power of the Middle Ages. The impartial historian, who approaches the Middle Ages without bias or prejudice, is always fascinated by the richness and variety of medieval achievement and never wearies of medieval study and research.

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**French Canadian Literature.**—T. M. Morrow, under this caption, has an illuminating article in *The Literary Review*, of March 25:

On January 27, 1922, there was introduced in the Legislature of the Province of Quebec a bill, the provisions of which shortly become law, providing for the institution of three annual prizes for literature of the value of \$2,500, \$1,500, and \$500. These are to be known as the David Prizes and will go to authors resident in the Province whose work, either in French or English, is judged worthy. However, it is safe to assume that the main purpose of their institution is the encouragement of French-Canadian literature. That there will be no dearth of candidates for the awards is indicated by the printing on February 18 by *La Patrie*, a Montreal newspaper, of a full page of small portraits of French-Canadians, any of whom may be considered possible winners.

There already exists a French-Canadian literature, which, while crude and of minor importance in comparison with that of old France, possesses definite characteristics. Several things have contributed to its rising and will tend towards its development.

It is not improbable that, if Canada ever attains a literature worthy to rank with the great literatures of the world, it will be French rather than English.

The French-Canadian people are a people apart, isolated from their neighbors by reason of the language which they speak and from the France whence that language came by distance and political considerations. Long despised by their fellow Canadians and compelled to assert themselves in order to retain their language and laws, they have a pride in their origin that is in great contrast to the attitude of the mixture of races that makes up the English-speaking population of Canada. They are almost a unit in devout adherence to the Roman Catholic Church. In these things you have the explanation of their literature.

There are several things about that literature which will seem strange to English-speaking readers. It is almost entirely lacking in fiction worthy of record. And there is no "feminine nuisance" to be reckoned with. The women of the race are too busy at their great task of doubling the number of French-Canadians every thirty years to have time to waste on literary production. L'Abbé Camille Roy of Laval University in his *Manuel d'Histoire de la Littérature Canadienne-Française*, published at Quebec in 1918, lists something like 110 authors as worthy of record. Only three of these are women, although one, Laure Conan, is of the few novelists.

While the beginnings of French-Canadian literature can be traced back to very near the time of the taking over of the country by the British in 1760, it is not until the years 1845 to 1848, when François Xavier Garneau issued his *Histoire du Canada*, that there is anything worthy of consideration as of permanent value. From the publication of this book dates the development of French-Canadian literature. In it the writers who followed have found much of their inspiration.

It is in the same field, that of the history of French Canada, that the race has produced its most original work. Numerous French-Canadians since Garneau's time have rewritten, corrected, and continued that history, until it would seem that there can be very little worthy of further record. Garneau's place as the premier historian of his people is secure, but there are at least ten others of special merit. Among them is Benjamin Sulte, who began his work over sixty years ago, has grown up with French-Canadian literature, and is still writing. Only a few days ago he announced that, having reached the age of eighty-two and published a total of 100 by no means slender volumes, he hopes to go on and establish a record that will keep future writers worrying if they hope to equal it.

After history, poetry is the field in which French-Canadians

have specialized. And here we come to strange and pathetic figures.

About the same time as Garneau issued the first volume of his history, Octave Cremazie, a youth of seventeen, opened a bookstore at Quebec. He is reputed to have been a very poor man of business and his store developed into a literary club, where much discussion took place regarding the literature of France, which Cremazie was endeavoring to introduce among his compatriots, while sales were few. The frequenters of the place are said to have rather looked down upon the proprietor, who was an uncouth appearing person, stooping, broad-shouldered, bald-headed, much-bearded, short-sighted, and spectacled. However, this man, whose poems only numbered about twenty in all, and who, driven from his native land at the age of thirty-five, died poor and alone at Havre in 1879, did more to stir the imagination of his countrymen than any other, and he holds a secure place in Canadian literature as the most powerful influence towards a native production. His poems show plainly the influence of the French writer Hugo and others; they are stilted and wooden, but there is fire in them and they are, at least, live things.

Louis Frechette was Cremazie's immediate disciple. A man of better education, his work is more polished, and he produced a considerable quantity of it. His most important work is *La Légende d'un Peuple*, in which he set himself to write an epic containing the history of his race. He was honored by both France and England, and, for a time, came to personify the literature of his country. However, it now felt that, while Frechette produced the most polished verse of any French-Canadian writer and what he wrote was big in conception, he received more attention than he merited.

Linked with the school of Cremazie and Frechette are half a dozen other poets whose verses follow much the same lines. It must be admitted that French-Canadian poetry has tended to show great lack of originality in the choice of themes and its writers are wont to plant their forests with trees that never grew on Canadian soil, while they listen to the music of nightingales and other foreign birds.

About the end of the last century a new influence came into French-Canadian letters. A group of young men banded themselves together and boldly announced in the public press of Montreal the formation of "L'Ecole Littéraire de Montreal." From 1895 to 1900 this band existed, criticising one another's work, reading and studying, until they were broken up through internal jealousies. However, they have had a lasting influence. Since that time a much freer discussion of many things has been permissible among French-Canadians. And they produced two poets whose work is distinctive, while one, Emile Nelligan, is the



sole writer of his race to whom the word genius can be applied.

Born in 1883, Nelligan wrote as a mere boy, for he went mad in 1902 and his work ended. Naturally, his work shows the influence of the French poets whom he had read and allowance must be made, when reading him, for his astonishing ignorance of many things. But there is a spirit in his work all his own, he is extraordinarily sensitive to the musical value of vowels, and he broke away entirely from the hackneyed themes of his predecessors.

Albert Lozeau is the other member of this school whose work is outstanding. Born in 1868, he was stricken with spinal disease at the age of sixteen and confined to his bed thereafter. His work is more intellectual than Nelligan's, showing the result of the long hours of meditation spent by the writer.

Paul Morin is the outstanding poet of French Canada of today. Educated largely abroad, he had also travelled extensively in Europe and North Africa. He sings of strange exotic things, Oriental scenes far removed from his native land.

As an indirect product of "L'Ecole Littéraire de Montreal" comes Rodolphe Girard, who has written two volumes of tales and several novels, wherein he depicts the life of French Canada at various periods. His best work, *Marie Calumet*, is the *Main Street* of Quebec. Super-Zolaesque in its realism, this book scandalized French Canada, and it is now never mentioned in polite society. However, it is a book not without merit and a distinct relief from the attempts at historical romance and novels with a purpose that have been perpetrated by other French-Canadian writers.

Many French-Canadians have found their method of expression in the *chronique*, a record of a caprice of the imagination or an aspect of life. The most famous worker in this field was Arthur Buies, who was born in 1840 and died in 1891. He produced a great quantity of work classifiable as *chroniques* as well as half a dozen volumes of descriptive geographical studies.

Another field in which good work has been produced is that of political oratory. Probably this is not usually accepted as a form of literature, but the French-Canadians lay considerable stress upon it. The speeches of the late Sir Wilfred Laurier form an excellent example.

As to criticism, the words of Benjamin Sulte, written fifteen years back, still hold good: "It does not exist, for one cannot designate by that term the eulogies dictated by comradeship or attacks inspired by factions."

Altogether, the French-Canadians must be given great credit for their literature. Most of it produced by men who could have expected little other return for their work than the satisfaction of doing it, for the market for books has been limited and editions

have been small. The potentialities of this race in many lines are illimitable.

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**A Link with the Past.** —Father Thomas J. Campbell, S.J., has an interesting account of an early Maine Catholic Mission in the *Indian Sentinel*, which epitomizes an important chapter in Catholic Missionary history:

Castine is one of the summer resorts of Maine. It is near the mouth of the Penobscot and to the west of Bar Harbor. On the opposite bank of the great river, and a little to the north, lies the town of Belfast. Between them is a vast expanse of water, broken here and there by densely wooded islands, which are like breakwaters against the fierce tides that rush in from the ocean, making it dangerous for the smaller craft to attempt to reach the beetling crags that guard the other side.

It is called Castine, after the famous Baron de Saint-Castin, who came over to the new World in 1666, with the Carignan Regiment to protect the colonists of New France, to check the aggressions of the English settlers to the South. He abandoned the civilized surroundings of Quebec; married the daughter of the Abenaki chief and passed the greater part of his life in leading his adopted kin against their English foes. When he finally withdrew to France in his declining years, his half-breed son took his place until the Abenaki were almost destroyed and had fled to the Indian reservations of St. Francis and Bécancour in Canada. The original name of the place was Pentagöet—another form of Penobscot.

The name Abenaki was a general term including, to a great extent, all the Indians of what is now the State of Maine. They were among the very best of the aborigines, and readily accepted faith. So intensely loyal were they to the French and to the Church that when what was left of them were invited to join in the Revolution of 1776, they willingly consented, on one condition, namely, that they might have a priest to accompany them to battle. The white people of the settlement were looked after mostly by the Capuchins, while the Jesuits devoted themselves to their affectionate Abenaki friends from the Penobscot to the Kennebec, beginning in the year 1646, when Druillettes came down from Quebec and established the mission of Norridgewock, and continuing until 1724, when Father Rasle was killed at that place by the English troops from Boston.

Of course, the little church of Castine was destroyed by the English when the Abenaki were vanquished or had fled, but a few years ago a plate was found with the inscription on it of "N. D. Sancta Spei" "Our Lady of Holy Hope." It was the title of the church and of course the devoted Bishop of Portland who is tireless

in his efforts to revive the Catholic memories of the State and whose ardent patriotism for the Commonwealth is recognized by all the inhabitants of Maine, resolved to delay no longer the erection of the church which he had long been meditating. This discovery of the ancient title was almost an admonition to begin. Thanks to the energy and discriminating taste of Father Kealy, to whom the work was entrusted, there now stands on the banks of the Penobscot a beautiful little ecclesiastic edifice to replace the one that stood there 150 years ago.

There are very few Catholics in Castine, but on the beautiful day that inaugurated this re-entry of the Faith into its own, great numbers of people came from the adjacent resorts to take part in the ceremony and, of course, very many of whom, though not children of the Church, came to witness the unusual spectacle; one of the most striking features of which was the picturesque group of Abenaki who came in feathers and war paint, with their wives and papooses from the intensely Catholic Indian settlement of Old Town which lies fifteen miles north of Bangor. They came not as in old times in canoes or by tramping along the trail, but in automobiles. Before the church ceremonies began, they executed a ceremonial dance in front of the platform, erected outside of the church and attracted the attention of every one by their reverential demeanor while the new church was being blessed, and by their close attention to the bishop and the writer, who recounted the tragedy of their race in the long past and their fidelity to the teachings of the Faith which they received with avidity when the missionaries first came among them. They fully deserved all that was said in their praise. They cannot make use of the new church, for Old Town is too far away, and, besides, they have a beautiful one of their own in that place, which never lacks worshippers at the altar. Our Lady of Holy Hope is, so to say, their gift to the white population which has succeeded them in what was once the Abenaki town of Pentagoet or Castine.

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**Toleration in Quebec.**— Protestant and Jew paid high tribute to the tolerance of the Catholic majority in the Province of Quebec on the occasion of the introduction of a bill providing for the granting of \$190,000 towards the cost of administering the nineteen Catholic classical colleges in the province and \$40,000 for the four Protestant colleges. Quebec, according to a late census, has a population of 2,100,000 of whom 1,924,000 are Catholics.

The Provincial Secretary, Hon. A. David, in advocating the passage of the bill, expressed the pleasure felt by the government in making the grant to the Protestant colleges, adding that he believed that this was a good answer to the charge made in neighboring province that the funds voted for education in Quebec were not equally distributed.

W. S. Bullock, of Shefford, declared that the Protestant minority ap-

preciated very highly the generosity of the government in granting them \$40,000, and said they would do their best to distribute it among their colleges to advantage.

Equally enthusiastic in his praise was Peter Bercovitch, who declared that if the Jewish people had the privilege of having one of their own in the House to participate in its deliberations and to help in a small degree in framing the laws, it was due almost entirely to the spirit of tolerance, equality and justice that had been inculcated by the classical colleges of Quebec in the minds of the great men of the Province. He said he wanted to voice to the people of the province the fact that the 75,000 inhabitants belonging to his race were extremely grateful to the classical colleges because throughout the province the Jew lived in peace and harmony and on equal terms with all other races and creeds.

The grant, said M. Sauvé, leader of the Opposition, would benefit all classes of society and would assist in the amelioration and expansion of the population. From classical colleges, he said, come men who put their talents at the service of their country and directed the affairs of state. In the present day, he said, life was becoming more and more difficult, the caprices and laxity of modernism were more numerous and their teachers had need of all the aid that could be given them to assure that their education should be pure and modest and all that was necessary to fight the evils that were so seriously affecting society.

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**An Institute of Thomistic Philosophy in Cologne.**—Cologne has been definitely selected as the home of a great institute for the teaching of Thomistic philosophy, and a considerable part of the fund for the institute has been subscribed. The late Holy Father himself was one of the contributors, and he gave his special blessing to the undertaking. Cardinal Archbishop Schulte is credited with the suggestion for establishing this institute in which are to be trained the youth as well as the priests of Germany.

The restoration of the scholastic philosophy of the great Aquinas under Leo XIII had important results even in Germany. In the universities having Catholic theological faculties, scholastic philosophy was made the basis of theological study. Professor Stoecker, of the Muenster University in Westphalia, won much attention by his revival of the Aristotelian philosophy.

While the study of philosophy in the majority of German Universities has been confined to a methodical presentation of the various philosophical systems, the new institute will be devoted to the search for truth and the recognition of truth. It will equip students to do independent, safe work, and will guide them through the desert of materialistic and pantheistic teachings which have so thoroughly permeated the educational institutions of Germany, including the intermediate schools.

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**Catholicism in New York.**— It is a fact of no little interest and pride to citizens of Irish extraction that the first colonial governor of New

York and the first to declare religious toleration for all was an Irishman and a Catholic. Thomas Dongan was born of an old and honored Irish family in Kildare in 1634. He was a relative of the famous Earl of Tyrconnell and by his own talents and bravery won high distinction under Charles II and James II of England.

At the time of Governor Dongan's appointment the Province of New York was under the proprietary government of the Duke of York, afterwards James II. As the administration of his deputies proved unsatisfactory, it was resolved to place the government of the Province in the hands of some experience and able statesman and General Thomas Dongan was chosen for the position. His commission was dated September 30, 1682.

Governor Dongan arrived at New York in August, 1683. His duties were rendered most delicate and embarrassing by the previous bad government, and by the fact that he himself was a professed and zealous Catholic, while the community whose destinies he was commissioned to guide was almost without exception Protestant, and at that time peculiarly inclined to look with distrust and hatred upon all followers of the ancient Faith.

But difficulties vanished before the enlightened policy and winning manners of Governor Dongan. He first organized his council, which was composed of gentlemen of the Dutch Reformed and English Churches. Catholics, however, were no longer excluded from office, or from the practice of their religion. The governor had a chapel in which himself, his suite, his servants and all the Catholics of the province could attend Divine Service. A Jesuit Father, who accompanied him from England, was chaplain.

On October 17, 1683, Governor Dongan convoked the first General Assembly of New York, and the first act of that body was a charter of liberties declaring that "no person or persons who profess faith in God by Jesus Christ shall at any time be any ways molested, punished or disquieted; but that all and every such person or persons may, from time to time, and at all times, freely have and fully enjoy his or their judgments or consciences in matters of religion, throughout all the province."

This was the first memorable enactment passed by the first Legislative Assembly, which was presided over by the first Catholic Governor of New York; and that at a time when toleration was unknown in the Protestant colonies—at a time when a Catholic would be hunted like a criminal in Virginia or Massachusetts.

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**Father Grisar's Studies on Luther.**—*Luther-Studien* is the title of a new series of publications started by Rev. Hartmann Grisar, S.J., the author of the monumental six-volume work on the life of the Reformer. While F. Grisar proposes to embody in them the results of the latest investigations made by himself and others, his principal aim is to discuss questions relating to Luther in their bearing upon present-day Lutheranism. "Since

the German Revolution the governments have withdrawn from the several state churches of our separated brethren, and these are now busy with the erection of independent church organizations. This arduous task gives rise to urgent problems as to the character of Luther and the origin and unity of Christianity at large. It is therefore attempted to place before Catholic and Protestant readers an unmistakable answer to the question whether Luther is fit to be the intellectual guide in the labyrinth of doubts."

So far two booklets have been issued, the first treating, in ninety octavo pages, of the appearance of Luther before Emperor Charles V at the Diet of Worms; the second taking up the discussion of a very prominent feature in Luther's fight against Catholicism, namely, the use of the cartoon.

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**The "Flame Signal" of Wittenberg.**—Until recently we have been learning, and teaching too, that on Dec. 10, 1520, Luther publicly threw the papal bull, by which the excommunication was inflicted on him, into a bonfire, and that incidentally also a copy of Canon Law and some works of scholastic theology shared the same fate. A closer inspection of the sources shows that this version needs some revision. In the first pamphlet of his *Luther-Studien*, F. Grisar, who in his large work on Luther, treated this event rather briefly, gives a more detailed description and appreciation of it. The main points are the following.

On December 10, early in the morning, a notification appeared on the bulletin board of the University of Wittenberg, inviting those students "devoted to evangelical truth" to assemble at nine A. M. in a certain locality outside the city before the Elster Gate. The place designated was commonly used to burn the clothes of the poor victims of pestilential diseases, who had died in the neighboring "Pest-House." The purpose of the gathering, the notification ran, was to give to the flames the books of the popish law (Canon Law) and the works of scholastic theology. This it was stated would be the appropriate answer to the burning of Luther's "pious and evangelical works." The Bull of Excommunication did not figure in this appeal.

The students assembled in large crowds. But it seems that only three members of the teaching staff of the University were present, namely, Melanchthon, Carlstadt, and Agricola. The whole Faculty of Jurisprudence strongly disapproved of the proceeding.

Under the assistance of "one not unrenowned professor," presumably Melanchthon, a big pyre had been prepared and the condemned books placed upon it. The books were: the Body of Canon Law, the *Summa Angelica* (a widely used handbook on the administration of the Sacrament of Penance), and several works written against Luther by his great antagonists John Eck and Jerome Emser. The *Summa Theologica* of St. Thomas Aquinas, and the works of Duns Scotus could not be obtained,

the owners refusing to part with their precious copies for such a purpose.

Amid the loud jeers of the young spectators the pyre was lit. When it was fully in flames, Luther threw also a copy of the Bull of Excommunication into the fire, pronouncing "a solemn condemnation" which the crowd listened to in silence: Because thou hast troubled the truth of God, the Lord trouble thee to-day by this fire, Amen.—an utterance similar to that of Josue, 'because thou hast troubled us, the Lord trouble thee this day.' (Jos. 7, 25.) The students repeated, 'Amen.' Accompanied by admirers Luther returned to the city.

We have been accustomed to look upon the fire before the Elster Gate of Wittenberg more or less as a spiteful act of personal revenge against the author of the Bull of Excommunication. It was much more in reality. Uppermost in Luther's mind was the open renunciation of the whole Church legislation, and of the entire ecclesiastical system. The burning of one particular papal document which concerned Luther personally, was a side issue, though probably not merely an afterthought. Luther meant to destroy his ships behind him, to announce to the world that the future was to be built upon another foundation, that the old ties which had kept the world together for centuries were to be rent, and a new order of things to be established. The "Flame Signal" before the Elster Gate, raised by a man who was both exceedingly proud and conscious of the assistance of powerful sympathizers, was the solemn declaration of war against the entire Christian past of Germany, Europe, and the world.

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**The "White International."**—Walter Littlefield in the *New York Times* of February 12 has an article under this caption which is most informative, and we reproduce it, in part:

When Pope Pius XI appeared on the balcony over the main entrance of the Basilica of San Pietro and blessed the people kneeling beneath, he resumed a contact with the Eternal City and with the world which had been broken since the days of Pius IX. And many of those seeing him thus and hearing his words believed that in this way he proclaimed a new International, the White International.

Most people have heard about the Red International and the death and ruin it has wrought in Russia and the death and ruin it would have wrought everywhere; many know about the Green International promoted by the peasant Premier of Bulgaria, Stambolisky: some may have heard of the "White International" established by the reactionary royalists best typified by the message sent by Emperor Charles of Austria to the King of Rumania to keep his nation from joining the Entente in the war: "We Kings should stand together."

The new White International, however, is now known to few, but already it has been the victim of false testimony. It is likely

to play an important part in the world history both on the side of law and order and on that of improving the conditions of the world's workers; not by destroying classes, but by reconciling them for the benefit of all.

It is necessary, on account of the aspersions cast upon it, first to show what the new White International is not, before attempting to demonstrate what it really is.

The body of the late Pope was scarcely cold in its coffin before certain academic or parlor Bolshevik journals attempted to demonstrate that, through the indulgence of Benedict XV., the White International was more to be feared than the Red, and that it meditated quite the same thing by means of a world revolution. In order to do this they cited what purported to be the program of the Partito Popolare Congress at Naples adopted in April, 1920, and attempted to reveal the Communist affiliations of the founder of the Partito Popolare, or Italian Catholic Popular Party, with the Communists.

As a matter of fact, the revolutionary program at Naples was merely a minority resolution put forward by Guido Miglioli and defeated there, while the resolution which actually established the program of the party was introduced by Filippo Meda of Milan and was adopted. Moreover, the alleged affiliation of the founder of the party, Don Luigi Sturzo, with the Reds is only to be found in the coincidence that one of the charitable enterprises with which he is connected bears a name which contains the Italian word for "commune."

The whole history of the Catholic Popular Party in Italy and its present development into the White International, clearly reveals that its first objective was the destruction of the Red International, which threatened the State and monarchy of Italy, and then to combat its growing influence elsewhere before its constructive work set forth in the majority resolution of the Naples Congress could be successfully undertaken; peace between recognized classes for mutual benefit. And, as we shall see, traditional patriotism was to play a large role in bringing about this situation.

There is no doubt of this; one of the chief expounders of the objects of the Popular Party, Gaetano di Felice, has shown in his "*Cattolici e Patrioti*" (Catholics and Patriots) that, in Italy at least, devotion to the church and a sublime faith in religion inspired heroic deeds in the war much oftener than a negation of these things even though sustained by a conscious and calculated material adhesion to "*La Patria*."

This is not the first time that practical Catholics have attempted to bridge the abyss which at various times has separated, or has seemed to separate, the historic, aristocratic spectacular mother church from the practical needs, interests and aspirations



of its lowly children. There was the Christian Democratic movement in the last quarter of the nineteenth century, which coming into birth in France and Belgium, became a political force in Germany and Austria, and for this reason was denounced by the Church; and this denunciation became more vehement when, in France and Italy, it ignored the authority of the Vatican and openly affiliated with Social Democracy in order to attain its ends.

And the same fate might have been that of the new movement had Benedict XV. been less indulgent toward the local organizations of Italian Catholics out of which it grew, less apprehensive of the Bolshevik doctrines which were threatening not only Italy but the world.

As Minerva sprang fully armed from the head of Jove, so the Popular Party came fully organized into being in January, 1919, and in the elections of the following November seated 101 Deputies, and henceforth held with the Socialists and their 156 seats the balance of power. All this was possible because times had changed since 1870, when Pius IX. had strictly enforced the decree prohibiting Catholics from being either electors or Parliamentary candidates. Under Leo XIII. this inhibition was, at first, firmly enforced, for the republican tendencies of the world were deemed dangerous to the Church, but from 1886 on the Pope and his Secretary of State, the admirable Cardinal Rampolla, came to the conclusion that there was more danger to the Church in imperial, material Germany and Austria than there was in sentimental Republican France, and began to act accordingly. Pius X., in spite of his Ultramontane policy, formulated by his Secretary of State, Cardinal Merry del Val, allowed Catholics to vote for non-Catholic candidates, who pledged themselves to refrain from legislation condemned by the Church. And then in January, 1919, anticipating the formation of the Popular Party, Benedict XV. removed the entire inhibition, allowing Catholics not only to vote but to stand for election and to hold portfolios in the Cabinet.

Had the Pope been discouraged by the elections in the following autumn, by the obvious union between the Catholic extremists and the Socialists, which undoubtedly contributed to bring about the Socialist gain of seventy-six seats in the Chamber, the fate of the Partito Popolare might have been that of Christian Democracy. But he was not discouraged even though the Catholics declined portfolios in the Nitti Cabinet and a combination of Catholics and Socialists brought about its fall on June 9, 1920.

Then the organizers of the Popular Party, on a hint from the Vatican, set forth to purge the party of its obnoxious elements. They succeeded so well that in the elections of May 15, 1921, although the Popular Party gained only six seats, the Socialists lost thirty-three—still, the change in the political situation in

favor of law and order cannot be entirely attributed to the efforts of the Popular leaders. There were the Fascisti.

With the Ministry of Giolitti which came into power on June 15, two organization Catholics occupied portfolios: Filippo Meda, the Treasury; Giuseppe Micheli, Agriculture. With the exit of Meda a few months later Giulio Rodino joined the Cabinet as Minister of Justice. On the resignation of Giolitti's Cabinet over a year later and the advent of the Reformist, Ivanoe Bonomi, Rodino still retained the portfolio of Justice, while Micheli was transferred to that of Public Works, and another Catholic leader, who was also Vice President of the Chamber, Angelo Mauri, took the portfolio of Agriculture. All retained them until the resignation of the Bonomi Government on Feb. 2 last when the Freemasons among the Liberal Democrats, fearful lest the concessions it had made to the Vatican should, when entertained with a Pope as liberal as Benedict XV. had been, mean a return to Papal dominance. Of paramount influence in this crisis was the proclaimed desire of the Popular Party for just such a Pope. But in Pius XI. there is a Pontiff who, while ready to continue the policy of his predecessor in regard to the Roman Question and even to welcome the initiative from the Italian Government for peace, is also adverse to mixing Church administration with civil politics, except where the Church can exert a moral force in supporting the constituted civil authorities in the execution of the laws and in the maintenance of order.

It is something not usually realized that in a war between nations, just as in a conflict between classes, the modern Church has always been on the side of peace and order. The most proficient organization in the world, it is absurd to imagine that it could ever favor revolution, for its very foundations rest upon peaceful, organized society. It is the inveterate enemy of anarchy and disorganization, however. There can be no doubt of that. Nor is there any doubt that it takes all legitimate measures to extend the number and influence of its own organizations, within the law of the countries where they happen to be situated and even to advise their expansion abroad.

On information submitted by the new Pope, then Papal Nuncio at Warsaw, Benedict XV. ordered a special mass for the relief of Poland to be celebrated at the Church of the Gesu, Rome, in August, 1920. In a letter addressed to the Cardinal Vicar on that occasion he thus stigmatized Russian Bolshevism:

"Hence, not only for the sake of Poland, but for the sake of all Europe, does the Holy Father desire that all people shall unite in imploring God to spare Poland a new calamity and rescue Europe, already exhausted, from a new extermination."

In the same month, on the 28th, in an address to the visiting Knights of Columbus from the United States, he said that the

Knights should think of spreading "their sphere of action outside the confines of their own beloved country."

It is extremely doubtful whether Benedict XV. would have consented to the formation of the Popular Party and have removed the political inhibition of Catholic subjects of the King of Italy had he not realized that the Bolshevik menace was a real danger. So in less than twenty-four hours on the news of his new policy a large number of organizations, some already recognized by the Church and some not, were moulded into a formidable body politic. Immediate recruits from the masses were necessary and it was not always possible to separate the sheep from the goats; then, too, in the agricultural districts, where the Church had its greatest religious strength, it was found that large bodies of peasants had become victims of the Red International, and had resorted to the Reds' example of force. Minds there were also who could not draw a distinction between the rational program of Meda and the revolutionary program of Miglioli.

The man to whom more than any other the Popular Party owes its organization is Don Luigi Sturzo, a Sicilian priest. Born at Caltagirone, in 1871, he early became one of the leaders of the Christian Democratic movement, until that movement became impregnated with Socialism and was discouraged by the Church. For several years he was the "reform" Mayor of his native city. He then turned to local Communism, a species not unlike the Government of New England towns by town meetings, and was made Secretary General of the Associazione dell Associazione dei Comuni Italiani; after the war he promoted the Association for the Civil and Religious Assistance of War Orphans. In January, 1919, he became the Secretary General of the Popular Party.

Signori Meda, Mauri, Micheli and Rodino have been mentioned as members of that party holding portfolios in the last two Governments. Filippo Meda of Milan is 53 years old. As publisher and editor he has been successsively connected with several Catholic journals—the *Osservatore Cattolico*, the *Unione*, and the *Italia*.<sup>\*</sup> As deputy from Milan, and with the advice of Mgr. Ratti, now Pius XI., he organized the Parliamentary forces of the Popular Party in the Summer of 1919, although then these forces were distributed among the non-Catholic parties. He is a man possessing a vast amount of parliamentary experience; before the organization of the Catholic Party, he had held portfolios in the Boselli and Orlando Cabinets as a non-partisan. He was also President of the Provincial Council of Milan.

Angelo Mauri is the best hated by the Socialists of any of the Catholic members in the Chamber. He is the author of many books on land conservation and agricultural economics. Before

he took the portfolio of Agriculture he was often the storm centre in the Chamber, for there was no statistician among the Socialists who could successfully cope with him. In the threatening days of December, 1919, his unceasing cry was: "The country needs peace and work. The way to have peace and work is to establish them. Let us all labor to that end." At which the Socialists cried in derision: "Viva il Papa-Re"! (Long live the Pope-King!)

Giuseppe Micheli was born 48 years ago in the Castelnuevo region of the mountains of Emilia, and has been a Deputy since 1908. He is also a friend of the present Pope through the Society of Alpinists, known as La Giovane Montagna. He is President of the association of "Nicolo Tommasso," and among the Parmense Mountains has organized many societies for credit, labor and the distribution of products. As Secretary of the Meda Parliamentary group he is just now much in the public eye. It was Signor Micheli who organized the peasants against the revolutionary Miglioli syndicalists.

Giulio Rodino, like Meda, is also a Minister of other days. He comes from Naples and, before the organization of the Popular Party was very high in the counsels of *Circolo Cattolico per gl' interessi di Napoli* (the Catholic Club for Neopolitan Interests), of which the Marchese di Sanginetto was President until his death in 1913.

Although practically all the catholic papers of Italy support the Popular Party, still it has its official organ, the *Popolo Nuovo*, edited by Commendatore Giulio Seganti. A prominent writer for its columns is an Umbrian lawyer, the Marchese Filippo Crispolti, who has also edited various Catholic journals in Turin and Rome, and now the *Cittadino* of Genoa. He is also the President of the *Unione Romana*, a powerful intellectual group in the Eternal City.

In this group of intellectuals and nobles is the Conte Bartolomeo Pietromarchi, a member of the Noble Pontifical Guard and President General of the *Unione Popolare fra i Cattolici d'Italia* (the Popular Union Among Italian Catholics).

And among other Catholic organizations which have supported the Popular Party with the approval of the Vatican are the *Cicolo San Pietro* (St. Peter's Club) and the *Giunta Diocesana* (the Diocesan Society), both of Rome and both presided over by Commendatore Paolo Croci; and the *Società della Gioventù Cattolica Italiana* (Society of Catholic Italian Youth), whose President is Commendatore Paolo Percoli, and one of whose patrons is Senator Count Giovanni Grosoli Pironi. The Vice President of this society is the Roman Deputy Egilberto Martire, a forceful, enthusiastic man of 35; a well-known lawyer and publicist and recognized by all as the coming man in the Popular

Party, his sentiment in regard to his country may be judged from the fact that during the war he edited and supported, practically from his own pocket, *Mentre, si Combatte*—Meanwhile, We Fight.

**The Ambrosian Library.**— Among the noteworthy tributes of Pope Pius XI, that have appeared from non-Catholic writers is one from the pen of Alexander Robertson, a well known Presbyterian minister of Scotland. Writing in the *Scotsman*, Dr. Robertson reviews with singular insight, and a graceful style, the Holy Father's early life and labors, and applauds the felicitous choice of Pope Pius XI by the Sacred College to the exalted dignity of the Papacy.

Referring to the present Sovereign Pontiff's work in the Ambrosian Library at Milan, the writer furnishes a description of this famous library and of the herculean labors accomplished there by the then Dr. Ratti in classifying and cataloguing the priceless treasures of one of the world's greatest collectionse of books.

"All travellers to Milan" writes Dr. Robertson, "know the Biblioteca Ambrosiana. It is one of the sights of the city. It was founded by Cardinal Borromeo in 1609; so it has existed over 300 years and each year new books are added to it. At present its twenty rooms contain nearly 200,000 volumes, some 8500 manuscripts, a collection of classic pictures, many rare engravings, and a small museum of antiquities. Among the manuscripts are fragments of a fourth century illustrated Homer, the precious Peshito, second century Bible in Syriac, and Syro-Hexapla, the Bible in six versions, a palimpsest of the fifth century of the Epistles of St. Paul, a Josephus on papyrus of the same century, fragments of Ulfilas's Gothic translation of the Bible, the works of Virgil with Petrarch's notes, the Libro d'Oro of Milan. and letters by Borromeo, Ariosto. Tasso Galileo and others."

When Dr. Ratti was appointed librarian he set to work to house these treasures in durable cases and to make them accessible to the scholars of the world. "Securing the services of some able and scholarly librarians" writes Dr. Robertson, "in a few years the stupendous work was accomplished which confers a benefit today on all who frequent the library.

"The books in the various rooms are now well catalogued, so that any book asked for, is forthcoming without delay. In the Sala Antica, the central and original hall of the library, there are rows of mahogany cases with glass covers. In these all the rare manuscripts are exposed to the view of the visitors, who can also obtain permission to examine them.

"Rare books, historical letters, and so forth, are arranged in other cases. The examination and classification of the books afforded Dr. Ratti the opportunity of doing good work also as an annotator and commentator. Accordingly articles appeared from time to time in the *Rendiconto del Istituto Lombardo*, in the *Giornale Storico della Leteratura Italiana*, and the *Archivio Storico Lombardo*. He also in conjunction with Msgr. Magistretti published a volume entitled "*Missale Ambrosianum*."

A mass of literature is rapidly accumulating about the life and works of Pope Pius XI. It all serves to confirm even more strongly the wisdom and providential guidance of the Sacred Conclave in selecting for Sovereign Pontiff, a scholar of profound erudition, a priest of exalted spirituality, and a diplomat and administrator of tried and tested experience.

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**A Summa in English.**— The English Dominican Fathers are nearing the end of their bold undertaking, the translation into English of St. Thomas Aquinas' *Summa Theologica*. The latest number to be published (Burns, Oates and Washbourne. 12s.) contains the questions numbered 69-86 of the *Supplement*, which treat of the condition of the soul after death, of prayers for the dead, of the end of the world, of the resurrection, and the state and qualities of the risen body. This volume, therefore, deals with many matters that are keenly debated at the present day, and that are, or certainly will be, of great personal interest to everyone.

Although all these questions which are printed in the *Supplement* are taken from St. Thomas' earlier work, the *Commentary on the Sentences*, they exhibit the same keenness, insight, and sobriety as distinguish all he wrote, and in such matters as those here discussed these qualities form a remarkable contrast to the fantastic inanities proclaimed as a new revelation by modern Spiritualists. Even when it happens that his physical science is at fault, as in two or three articles in this volume, there is little or nothing in his theological conclusions that either needs or is capable of correction.

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**Denys Cochin.**—The New York *Times* in an editorial says:

"In the history of the Third Republic it is doubtful whether a more impressive funeral has been held than that of Denys Cochin at Saint-François-Xavier, on March 27. Cardinal Dubois, Archbishop of Paris, was assisted by the Apostolic Nuncio, Mgr. Cerretti, and a host of Monseigneurs and Vicars-General. The President of the Republic was represented and the Presidents of the Council, Senate and Chamber were there in person, together with most of the Ministers of State.

Denys Cochin, member of the Academy, former Minister of State, former Deputy from the Seine, was born in the dying days of the Second Republic, Sept. 1, 1851, just three months before the coup d'état of "Napoleon le Petit." The war of 1870 interrupted his studies in international and ecclesiastical law, which were later to be exchanged for scientific research with Pasteur and Schutzenberger. After the Commune he went up to the University of Paris for his degree. "You write pretty poor Greek," said the great Egger, who occupied the chair of that language at the Sorbonne "but I perceive you wear the Military Medal. You may proceed to your degree."

In the second year of the World War, Premier Briand brought Cochin from his seclusion, and as Minister of State he sat with

Dr. Emile Combes, his inveterate enemy of the old days of the Separation law. In the Autumn of 1916 he was sent to Athens. Although he failed with King Constantine, he was victorious with Benedict XV. two years later, when he went to the Vatican and paved the way for the resumption of diplomatic relations between it and the Quai d'Orsay. It has been said of Baron Denys Cochin that, because he believed that the obnoxious Concordat should be negotiated out of existence and not denounced by one party, he was a better Frenchman than he was a Catholic. But Leo XIII. and Cardinal Rampolla thought as he did, and only the horrid din of the Dreyfus case prevented them from being heard. Nor can he be considered a better Parisian that he was a Frenchman, although he always emphasized his Parisian birth.

He declined to be returned to the Chamber in 1920, but in his retirement he was still pointed out as a man with vision. Once in a heated debate over the Associations law a Deputy demanded why he believed the project of law should be denounced. He quickly replied with uplifted eyes: "I do not believe. I see."—*Je ne crois pas. Je vois.* He is said to have been in the same state of spiritual exaltation just before he heard that he had lost two of his three sons in battle.

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**African Popes.**—The *Southwest Review*, one of the various papers published for and by the colored race in the United States points with no little pride, in a leading editorial to the following item, which is headed: "Three African Popes in Roman Catholic Church:"

There were three African Popes. St. Victor I, who occupied the Chair of St. Peter from 192 to 203. He was the first among ecclesiastical authors to use Latin, all before him having written Greek. He was Victor in deed as well as name, having died for the Faith. St. Melchiades was Pope from 311 to 313, occupying the Chair for two years. St. Gelasius was Pope from 492 to 496. He declared what were the sacred books in the Old and New Testament and instituted the Feast of the Purification of the Blessed Virgin Mary. He was a model of purity, zeal and simplicity.

Like the great light of the Church, St. Augustine, these illustrious Pontiffs were, to our best knowledge, certainly all Africans. "Three times, says the writer, "Africans have occupied St. Peter's Chair, the highest honor of the Roman Catholic Church, with the largest membership of any Church in the world." In regard to Pope St. Gelasius I, it is not quite certain whether he was merely of African origin or African by birth. Both interpretations are given to the brief statement, *natione Afer*, in the "*Liber Pontificalis*." In either case, however, he is clearly described as an African. During the pontificate of St. Melchiades, often written Miltiades (310 or 311 to January, 314), took place the Donatist controversy regarding the African episcopate, when Caecilian was con-

firmed as Bishop of Carthage in the synod held in the Lateran Palace, October 2, 313.

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**A Distinguished German Bishop.**— One of the most notable of the Catholic Bishops in Germany passed away recently by the death of Mgr. Michael Felix Korum, Bishop of Trèves. He will be long remembered as a great worker in a famous see, for Trèves itself has been for fifteen centuries a place of pilgrimage on account of the celebrated relic of the Holy Coat, said to have been given to the cathedral by St. Helena. Mgr. Korum was by birth an Alsatian, his native town being Wickerschweiler, in Upper Alsace, where he was born in 1840. He was ordained in 1865, and became Bishop of Trèves in 1881, thus having an episcopal rule of forty years. Previous to his election he had held the position of professor at the seminary of Zillesheim, and was afterwards professor, cathedral-preacher, and Administrator at Strasburg.

Bishop Korum, from the time of his appointment to the see, devoted himself whole-heartedly and with unremitting labour to repairing the injury which had resulted from the "Kulturkampf" laws, and reviving the religious life. Distinguished by extra-ordinary talents, he won the regard of high and low alike. He was a paternal friend of his colleagues in the priesthood, an affectionate protector of monastic associations, a defender of Catholic schools, and keenly interested in social questions and the rights of the people. Under his administration the number of souls in the diocese of Trèves increased by half a million, five hundred new churches were built, fifty presbyteries erected, and the cathedral completely restored. Among the important events of his episcopate were the Catholic Congress of 1887, the exhibition of the Holy Coat in 1891, and the sixth International Marian Congress in 1912.

Many honours came to Mgr. Korum during his long life besides the dignity of his bishopric. He was an assistant at the Pontifical Throne, a domestic prelate, and a Roman count, and as a personal privilege he received the pallium. Among orders in which he held knighthoods or other distinctions were the Order of Malta, the Prussian Order of the Crown, and the Order of the Red Eagle. He was awarded also the Iron Cross of the first and second classes, and the Red Cross medal, and was a Freeman of the city of Trèves. The feast days of the Bishop, his sacerdotal golden jubilee in 1915, and the fortieth anniversary of his consecration, were days of festivity throughout the diocese.

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**The Palestine Problem.**— The London *Tablet* says:

Much that has been published during the last week or two has served to direct fresh attention to the situation in Palestine. But it has done more; for it has also shown that the widespread anxiety felt concerning the Jewish national home policy is only too well founded. After the statement made on first-hand knowledge last week by so warm a supporter of Zionist ideals as Lord Northcliffe, it is useless for anyone to contend that all is well in the Holy Land, or that the present policy can be pursued



without revision. Even under the unspeakable Turk the people were so contented and tranquil that a guard of 400 soldiers was sufficient to keep peace and order. Now the Geddes Committee Report shows that we have three cavalry and two infantry regiments there, at a cost of over four millions, which is exclusive of the expenditure on naval and air force work. The roads have to be patrolled by armoured cars and aeroplanes, and a large police force is also at work. Confronted with such facts as these, Lord Northcliffe has roundly declared that he was "profoundly disappointed and profoundly impressed by the unhappy state of the formerly peaceful Palestine," and that "the real situation is apparently not generally known in England." Indeed, so widely have his eyes been opened by his personal investigations on the spot and his interrogation of some 200 people of all classes, faiths and nationalities, that he gives it as his opinion that "unless the situation be firmly dealt with, and greater respect shown for the 700,000 Palestinian Moslems and Christians, the country runs the risk of becoming a second Ireland." Here we have at once an indication of the cause of the disaffection that is rampant, and of the measure of the danger that impends if the cause be not removed. And clearly it is the duty of the Government to remove such a cause of disaffection, both in the interests of Palestine itself and also of this country, which has to shoulder the responsibility for its continuance and pay the bill for its outbreaks.

That the Government are aware of the origin of the disaffection was clear from Mr. Churchill's admission last year that "the only cause of unrest in Palestine arose from the Zionist movement and from our promises and pledges in regard to it." Unfortunately, however, he at the same time dismissed the fears of the Arab population that they were going to be displaced in favour of immigrant Jews and to be placed under a Jewish control as "quite illusory." Here, plainly, he was speaking without the book, and outside the evidence which was even then to hand and has since accumulated. The Balfour declaration which initiated the policy of making Palestine a Jewish national home, ill-considered as it was, did at least put forward the condition that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities." But the Zionists and those to whom the work of making the country a Jewish national home was entrusted paid more heed to the policy than to this proviso of justice towards the resident population. The story is well known. The extreme Zionists declared that Palestine was to be made a Jewish State, "as Jewish as England is English"; and, as if to corroborate such a declaration, every facility was given for the immigration of Jews from the ghettos of Central Europe, with insufficient regard to their fitness or adaptability to their new prospects, and every assistance was given to their settlement by the purchase of land on something more than favoured terms and conditions; whilst Jewish officials were multiplied in undue proportion. Such facts as these, and they are merely a few among many, were amply sufficient to arouse alarm and resentment among the resident population, whether Moslem or Christian. Such feelings were

rather increased than diminished by the appointment as High Commissioner of a Jew, whom the Zionists foolishly hailed as "the Prince of Israel." The is no smoke without fire, and reasons for the alarm of the Arabs have from time to time been given in the general press as well as in our own columns. The Cardinal Archbishop of Westminster long ago spoke a word of grave warning, which was afterwards corroborated by the Anglican Bishop in Jerusalem, who declared that the Zionists had "behaved and spoken as if the country had already been given to them and was theirs to dispose of as they would." Such talk, when supported by acts of discrimination against the resident Arabs and Christians, inevitably called forth alarm and indignant protest. A resident population overwhelmingly Arab and Christian could not possibly be expected to sit still under a policy that was working to their dispossession, and to their passing under control of an alien and imported race. Even the native Jews and those of the Rothschild colonies are opposed to "the pushful, grasping and domineering methods of the newly arrived Zionist Jews" and their abettors, and resent "as much as British residents what they describe as the arrogance and swagger of the new arrivals from the ghettos of Central Europe." This is Lord Northcliffe's testimony, and there can be no surprise when he adds that he had "ample evidence of the alarm felt by the overwhelming Moslem and Christian majority" that "Zionist Jews will completely occupy and control their country."

With all this before us it should be clear that this country, as the initiator of this Jewish national home policy and as the Mandatory Power for Palestine, has a heavy responsibility, both for the present and future of the Holy Land. At the best, the policy is one of doubtful prudence, and at less than best it has worked to the detriment of Palestine. As Colonel Vivian Gabriel put it in a striking article in the *Edinburgh Review* for January:—"A Zionism limited by the proviso of the Balfour Declaration and interpreted by British traditional fair play would doubtless have been possible had its own votaries been patient and given it a chance. But the ground has been spoiled, and the entire population is now grimly determined to have none of it at any cost whatever." Yet immigration, though slowed down under the pressure of circumstances, is continued, and in the last quarter of 1921 a full 25 per cent. of the Jewish immigrants did not not enter as persons with means to live or with a definite prospect of employment. In December the number of such immigrants who were unemployed was about 2,000. Clearly, then, it is for the Government to proceed slowly and with greater circumspection. They cannot want to turn Palestine into a second Ireland, to set the heather on fire in the Moslem world, or to have to stand on guard indefinitely in so dangerous a neighbourhood. Would it not be better to postpone the framing of the Orders in Council for the government of the country, a first draft of which has been published, until a thorough investigation of the situation has been made? Such a complete, impartial and public investigation of the affairs of Palestine was suggested by the Arab Delegation on its arrival in this country, and it is all to the good that Lord Northcliffe has now come for-

ward with a strong recommendation of the same course. After all, it has to be remembered that Palestine lies within the limits of the Arab countries to which England in 1915 promised independence. If such investigation results in a recommendation for the revision of our policy in favour of the Arab demands, which seem to be both reasonable and in conformity with the Covenant of the League of Nations, there should be no difficulty in carrying out what is necessary. Lord Allenby's action in regard to Egypt affords an apt and practical precedent.

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**An Important Educational Movement.**— The January issue of *The Inter-University Magazine* announces that the federation of the University Catholic Societies of Great Britain has been effected and the final draft of a constitution of a Federation has received the assent of the societies concerned. The objects of the Federation are "to promote social intercourse between Catholics connected with Universities or University Colleges; to assist the formation of an educated Catholic opinion in matters of social, intellectual and political importance in relation to Catholic teaching, partly, at least, by the formation of groups in each University or University College, for the special study of social, economic, scientific, &c., topics; to create a panel of suitable lecturers upon such topics and a suitable literature." This is a large-minded and practical programme, which with the increased intercourse and the mutual encouragement and help fostered by it should be well within the ability of the various societies to carry out.

The *Magazine* has received a sympathetic letter from Sir Michael Sadler, Vice-Chancellor of Leeds University, in which he emphasizes two points which are part of the very purpose of the Catholic University Societies—co-operation and the importance of fundamental principles of life. After pointing out how the new Universities have learnt from the old and now realize the value of corporate life, Sir Michael proceeds: "Co-operation without compromise is feasible for us. We can be frank, and yet refrain from quarrelling. We of the Church of England have much to learn from personal intimacy with the living representatives of a high tradition. Whatsoever is best in our keeping should, if they are willing, be at others' service. Within the friendly walls of University life at any rate, we can find scope for amity which is not false to conviction. Since the war we have all been driven in thought back to fundamentals. More light about fundamentals, greater certainty about fundamentals, is what we long for. Whatever our faculty, we feel the same need. Intellectual guidance, very important though it be, will not give us all we seek. Spiritual guidance, tendered by men of deep experience, is needed also."